EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

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INDIAN EDUCATION.

The following extract from the report of the Commission which concluded the treaty of 1875 with the Sioux for the relinquishment of the Black Hills, bears directly on the objects and aims of Carlisle Training School and will be appreciated by all who are interested in our work. As the official expression of Senator Allison, Genl. Terry and other members of that commission it is a valuable guide to educational work for the Indians.

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Education and Labor.

These enormons sums are levied upon the property of the people, on the theory that universal edncation is essential to the welfare of the State. These Indians are within the territorial limits of the United States, and subject to their authority, and cannot be removed ont of that jurisdiction. Education to them is essential if they are to be reclaimed from semi-barbarism, and it concerns the whole people of the United States. We now supply all the children of the Sioux Nation, between the ages of six and sixteen years, with food and clothing, and with better food than is enjoyed by a very large portion of the laborers of the country, and expend as much, per capita, for clothing, as is expended by many of our laborers, so that the only additional expense in ednoating them would be the employment of competent teachers, and the necessary expense of buildings for school purposes. These schools ought to be established at points not accessible to the adult Indians, for instruction in the elementary branches of English as usually taught in our primary schools, and should also embrace instruction in the ruder employments, such as are tanght in manual-labor schools for boys and industrial schools for girls. It might be difficult to separate the younger children from their parents, and an attempt so to do might meet with serious opposition, so that at first those in charge should select, with the consent of parents, the brightest and most promising youths for such schools, and in the mean time other schools of like character, with stringent rules for their government, should be established in the neighborhood of the agencies, bnt wholly separated from them. In this way the Indians would very soon realize the benefits to be derived, and further separation would be less difficult.

This experiment of separation was successfully tried by the Choctaw Nation in 1825, and subsequent years. A school was established in Ky. known as the Choctaw Academy, and was under the direction of Col. Richard M. Johnson, located at Blue Springs. P. P. Pitchlyn, a well-educated Choctaw, says, in a letter to the Hon. James Barbour, Secretary of War:

"I approve of the measure because I was educated in the bosom of our white brethren in Tennessee, and I know how to appreciate its inestimable blessings arising from an education among them. It is my decided opinion that promising youths of our nation should be educated in this method, leaving the mass of our population to the honorable and benevolent exertions of the missionaries who are settled among us; for we acknowledge with gratitude their pious and benevolent labors, and nothing is intended to depreciate their merits."

Niles's Register of November 4, 1826, noting the progress of this school, says:

"The Choctaw Academy of Kentucky is in a flourishing state. The second examination of the pnpils lately took place in the presence of 500 people, and the boys acquitted themselves mnch to the satisfaction of all present."

Again in July 1827, it says:

"There are at date at this establishment about 100 boys from the tribes of Choctaws, Creeks &c., a part of whom have attended more than twelve months, and have made very considerable progress."

The present advanced state of civilization among the Choctaws and Creeks may be traced to efforts like those pursued a half century ago. It is vain to expect that such schools will be atteuded unless attendance is made compulsory by law, and enforced rigorously. If the Government will earnestly enter upon an experiment of this character, making the necessary additional appropiations therefor, philanthropic people will be ready to second the work, either with money or effort, or both. Even now considerable sums are expended by the various missionary societies for schools, doing good here and there, but of little service in civilizing a whole tribe or nation. It may be said if this policy should be adopted for the Sioux it shall be for all other tribes as well. The answer is that the burden is enforced upon us by the treaty of 1868, so far as the Sioux are concerned, and no other treaty imposes a like burden. There are from 2,000 to 2,500 children about the Red Clond agency, and no school has been established there, or any attempt made to have one. There are 2,000 in the neighborhood of Spotted Tail's agency, and uo effort worthy of that name has been made at this agency to establish a school. At the Cheyenne River agency there are probably from 1,000 to 1,500 childreu, and a missionary school, with an average attendance of 20.

The Commissioner of Ednoation estimates that there are 10,217,825 children in the United States between the ages of six and sixteen years, or about one-fourth of the whole population. Assuming that about the same ratio prevails in the Sioux tribes, there are now on the Sioux reservation 8,000 children who are growing np in barbarism, not 200 of whom have ever received any instruction whatever; and these children are not decreasing in number. An actual count of the Indians of Yankton agency was made iu 1859, report of which is found in Indian Report of that year. This count shows, men, 440; women, 632; boys, 473; girls, 427, and abont 150 absent; which shows the ratio of children to be not less than above estimated. If this condition is to continue, how long will the people of the United States be taxed to snpport the Sioux Nation? It the Government shall enter upon the work iu earnest, these labor-schools could be established in a mild climate and productive country, and could soon be made self-sustaining; but the power of force, mildly exercised, must be invoked in the beginning. To rely upon voluntary attendauce is futile. This has been tried for two hundred years, and has rarely been a success among the wilder tribes of Indians. This experiment may not be, but should be attempted gradually, and upon a well-matured plan, prepared by eminent teachers. It may be said that this experiment will make large drafts upon the Treasury. This need not be so. As stated before, these children are now clothed and subsisted; or, rather, money is expended to clothe and subsist them. All above twelve years of age could, if well directed, very soon be made to earn their own subsistence and enough to supply food to all attending school, and in time do very much toward providing their own clothing. The latter, if successful, would relieve the Government from clothing them for thirty years, as required by the treaty. Besides, the experiment could be tried in such a gradual way as that, if failur should follow, it ueed not be pursued. Or, if it shall prove too expensive, it could at any time be abandoned by Congress. This method is suggested for consideration. If a better can be found, it should be adopted. It seems to the commission that education, as here suggested, or by some effectual method, is the first step towards the civilization of these tribes. Religious missionaries or sectariau schools are useful as adjuncts, or may follow; but a complete system of education, embracing all the children, is the first requisite. Some comprehensive system of education for the Sioux Nation should be established, or all attempts to educate and civilize them might as well be abandoned.

The remaining element in the treaty, as already stated, contemplated that these tribes should become self-supporting at the end of four years. Seven years have elapsed, and they are no nearer self-support now than then. How can they support themselves? Fronde says: "I know but three ways of living—by working, by begging, and by stealing." The two last cannot apply to a whole tribe or nation; therefore, for them there is but one way, namely, by working. They comprehend fully that they can no longer live by hunting: the game and buffalo are rapidly disappearing from their reservation, so that they cannot now subsist by the chase. To avoid self-support, they ask the Government, as a consideration for the Hills, that they be subsisted and clothed for seven generations, and some of them insist that this should continue as long as any of their tribe remains. They are averse to labor, and will not work volnntarily. Shall we require them to labor, and enforce the requirement? The Americau idea is that "to force a man to labor against his will is to make him a slave." An attempt in this direction can be justified only on that which has been called the tyrants plea—necessity. Does this necessity exist, or does the public good require it? Our Government does not hesitate when the public safety, or in other words, the general goob requires, to compel citizens to serve in the Army. During our recent conflict, a most stringent conscription law was enacted and enforced, because the Government needed soldiers. Vagrant laws are enforced in most of the States as necessary for the good of the State.

Francas A. Walker, late Commissioner of Indian Affairs, who has studied the Indian question with great care, clearly expresses the necessity of exercising governmental control in the following paragraph, which we quote and approve. He says:

"A rigid reformatory control should be exercised by the Government over the lives and manners of the Indians of the several tribes, particulary in the direction of requiring them to learn and practice the arts of industry, at least until one generation shall have been fairly started on a course of self-improvement. Merely to disarm the savages and surround them by forces which it is impossible for them to resist, leaving it to their own choice how miserably they will live, or how much they shall be allowed to escape work, is to render it highly probable that the great majority of the now roving Indians will fall hopelessly into a condition of pruperism and petty crime. The right of the Government to exact in this particular all that the good of the Indian and good of the genarel community may requir is not to be questioned. The same supreme law of the public safely which to-bay governs the condition of 80,000 paupers and 40,000 criminals within the States of the Union affords amply authority and justification for the most extreme and decided measures which may be adjudged necessary to save this race from itself and the country from the intolerable burden of pauperism and crime which the race, if left to itself, will certainly inflict upon a score of future States.

[For the EADLE KEATAH TOH.]

Early Experiences among the Pawnees.

"Wake up! Wake up! The day has dawned, and here are some boys for you." This cry attended by a succession of loud raps upon our closed shutters, aroused us very early one morning in the summer of 1845. The Pawnees had made a treaty with our government, ceding the right of way on the south side of the Platte river, and in fulfilling the treaty on our part, teachers were to be sent to them, though they made no pledges to send their children to school.

We had been with them nearly a year, making many efforts to gather a school, and when at last we succeeded we could only get the girls. A former teacher had built a school house and tried to gather the children daily from their village homes to instruct them: he was about as successful as he would have been had he proposed to call in a flock of prairie chickens each day to eat the corn he would throw to them.

We proposed to take the children to our home and have a boarding school. Several had been brought to us with the promise that they should stay; but when we refused to board all the fathers, mothers, grandparents, uncles, aunts and [illegible], who suddenly remembered their relationship to the child, they would take it back to [illegible] in great disgust that we were so [illegible]. At [illegible] a man belonging to the [illegible] band brought his little grand-daughter [illegible] she should be ours to teach, for he [illegible] to know how to live like the Whites.

About the same time a woman from the same [illegible] her daughter, saying, God had [illegible] a child that was very white and it was [illegible] should learn to read white man's book. [illegible] another band, who never met us [illegible] us of something he saw in Washington [illegible] he was known to us by that name, [illegible] daughter that she might be dressed [illegible] women he saw on his visit to [illegible] —especially must we tie her hair [illegible]. Thus one after another had been [illegible] eight girls and no boy. The [illegible] learn to sew, cook, dress like the [illegible] and write, if we chose to teach [illegible] boys must stay at the villages [illegible] where they appeared like [illegible] and go to war.

[illegible] nearly a year after our first girl came [illegible] arrival of the first boys was [illegible] as I have recorded. Our door was [illegible] and the boys entering seated themselves on the floor. The men who brought [illegible] before leaving; and the kettle [illegible] and dried buffalo-meat that had [illegible] in anticipation of the adieux we [illegible] that day, as the villages were [illegible] on their summer hunt, was [illegible] frequent requisition as one after [illegible] dropped in to eat and say good-by. [illegible] was careful to charge us to [illegible] they gave us, for they were like [illegible] their village running around to see [illegible] steal.

From [illegible] we knew that it was to rid themselves [illegible] nuisance that the boys were given; but [illegible] long asked for boys and accepted [illegible] hoping for good results, and were [illegible] when our last visitor took his [illegible] two little wretched beings who sat [illegible] no longer endure the shower of [illegible] upon them.

I need not describe the cleansing process through which they passed, before they could have a place beside our other pupils, but I will add that the [illegible] worn, pinched face of one peeping from an enormous mass of hair several inches in length, that stood erect all over his head because it was so stiff with dust and grease and vermin caused my husband to call him Moses Wad.

We found our boys tractable, and so great was their improvement, when the Pawnees returned from their hunt, Arote-ko-at (Old Hay) the man who had brought us our first scholar, concluded to give us his youngest son—a beautiful manly youth in whom our hearts trusted and of whom we were proud indeed. But the ague attacked both whites and Indians that season. There had been [illegible] acres of prairie broken and the appearance of the disease to the decaying of vegetable matter, as the Pawnees said it had never prevailed among them before.

Our scholars were sufferers with the others and as the disease was not easily controlled the Indians became restless and took their children home to treat them. They were fed till full when hungry and when burning with fever plunged into the river. This caused congestion, and the pride of our school, the beautiful Alfred, died. We could not care for our scholars during the winter and they all went on the hunt. In the spring of 1846, when they returned, many more, both of boys and girls were offered us than we could care for. Twenty was the number received.

Several war parties of Sioux visited us after the Pawnees left for their summer hunt and were so threatening that the missionaries stationed there together with the government employes considered it unsafe to remain, and all removed to the Council Bluffs agency, at Bellevue, on the Missouri River, we taking our twenty scholars with us, where we remained till the next spring, when our school that we had gathered with so much pains-taking and cared for with so much joy was taken from us and given into the hands of others.

But the thought that boys as well as girls should learn the mysteries of civilized life had taken root in the Pawnee mind, and when they had pledged themselves under a new treaty to send their children to school, and having returned to them, we in 1862 established the Pawnee Manual Labor school, there was no difficulty in getting the number of boys called for. When the school had been in operation some years, the village Indians who could not read considered it a favor to be permitted to take our school girls for wives recognizing the truth that the mother gives the impress of her mind to her family.

E. G. P.

A Letter from a Friend to the Indian

FORT BENNETT, D. T., May 12th, 1880.

DEAR PRATT:—The good work moves along smoothly and I think of no complaint to offer. I have been reinstated to my old duties in connection with the Indians and they all appeared glad to see me back and made a thousand inquiries in regard to Carlisle and Hampton. By the way I am very much obliged for the photographs of boys and girls. They are just splendid and have served to greatly interest the Indians.

Two of our leading men will join the delegation of visiting Indians who are to do Carlisle and Hampton this summer. I am trying to get these Indians interested in wheat produce, for which the climate and soil of their reservation is eminently adapted.

In looking over the photographs my heart was drawn towards the dear children. I feel a yearning interest in the welfare of each individual and hope that you will find time to keep me posted on the progress made. I read the EADLE KEATAH TOH with a great deal of interest and have been pleased to see it favorably mentioned in several of the leading journals. Your work is a grand, noble enterprise; must be successful, and cannot help but reflect credit and honor upon its author.

I feel that you over-estimate the value of my poor services. It seems to me as though I ought to have done more and the time was so short. A life-time is too brief to achieve the grand object in view, but I am sincerely glad that I was able to afford you even a little help in your time of need. My heart aches when I am obliged to see so many of my little friends idling away their time here. They ought to be in school and receiving the careful training which can alone effect their reclamation from their barbarous life. It is TOO BAD! I wish the good people could see and realize the needs of this ignorant and blinded race. The missionaries are working hard, but they labor under fearful disadvantages and are woefully weak in numbers.

The advantages gained by removing the children from the influence of their people and thoroughly training in useful knowledge are imperatively necessary to the thorough eradication of the barbarous customs and the cultivation of their better qualities.

The Indians at this agency have made really wonderful progress in the past four years; but there is still ample room for improvement. Bull Eagle has increased his herd of domestic cattle from three to thirty-two in the past three years, and many of his Indians have been equally successful. The first sergeant of the detachment of scouts, has in the neighborhood of 70 head.

All the Indians are cultivating more or less ground and wear citizens' clothes, chop wood for the steam-boats, work at the Agency and embrace every opportunity to earn money.

Roy often talks about his little Indian boy at Carlisle and wants to know when we will see Captain Pratt. I hope we may before many months see your school increased in number of pupils and generously endowed.

G. L. BROWN.

An Indian Boy's Visit to New York.

I arrived. First I came to Harrisburg. I take the cars there and go to Philadelphia and stay there about twenty minutes. I had dinner there, then I came to Jersey City. I came there about six o'clock: then I take little steamboat and cross the Hudson river to New York. I got there half past six. I went on elevated rail-road very high up, I think twenty five feet. Somewhere I got out, I don't know where, and then I walk to Dr. Deems' house. A great many people there—house full and not got room; so I went back to Jersey City to Hotel and stay there all night. Wednesday morning I go again to New York. This time I go alone. I find Dr. Deem's house. I staid there few minutes, then Dr. Deem's son take me in elevated cars again. We got out and went in a big house. We got in elevator and went up to top one hundred and eighty feet, and I saw all over New York Jersey City and Brooklyn just like the birds we were high up. Afterward, we went again in elevated cars. I went to aquarium I saw good many strange kind fish, and some monkeys very funny make me laugh a good deal. One big monkey one side and some the other, and one little monkey high up in the middle I dont see. I put my ear pretty near and before I know the little monkey catch my hat off and throw it away. I jump up and look, but he pretend he don't see me he only eat very fast both his hands go up to his mouth quick and push in what he eat, Little while after I forgot and went near again and he go on eat he dont look at me, but before I know he catch off my hat again throw it away he very sly. Afterward we went to a restaurant and got dinner and then we go on elevated cars again and then we got out and went in a stage and rode to the Grand Central Depot and got my ticket. Dr. Deems' son went in the cars with me and sit a little while, then he shake hands and we say good bye. It was half past one when the cars stop at Tarrytown. I get in a carriage and come to Dr. Caruthers' house and I was very glad to see Dr. and Mrs. Caruthers, Tsaitkopeta and Holly, and they very glad to see me. First thing when I got here Tsaitkopeta gave me a basket of cherries. We walked after supper on the hill top and saw Hudson river long way. Afterwards we went to prayer meeting. Now I am sitting here with Tsaitkopeta. He is making arrows. He show me his plants this morning. I am very glad to see his plants and they grow different kind of vegetables, maybe six kinds. Mrs. Caruthers sends twenty-five cents for School News for Tsaitkopeta and will send for other paper too soon and post money. Tsaitkopeta very good speak English, he explain commandments to me and teach me about Bible some things I dont understand before and I very glad. I dont know how many days I must stay Tarrytown yet. I am afraid I get lost in New York when I go back; and afraid not enough I got to pay may be you tell Dr. and Mrs. Caruthers about it. Mrs. Caruthers says just now I must not be afraid she will see I will get safe to New York to Dr. Deems. He wanted me to come and stay at his house three or four days before I go back to Carlisle. When I go to New York I will go to Central Park.

H. C. ROMAN NOSE.